222 252 [262] In connection with the use of wild fauna for nourishment, we also must mention the catching or collecting of locusts and termites. It is very popular among the Bahutu and Batwa. Locusts are caught in great numbers when large swarms move across the land. They are killed by squeezing in the thorax, and they are then fried in fat. Termites are caught by removing the top of smaller termite hills to ground level. The termites appearing from the opened holes and chambers are then collected in a pot and thrown alive into boiling fat. Especially in the steppes of eastern Urundi I often noticed along the path the uncovered, tube-shaped termite tunnels, as broad as a hand and going far into the ground, which had been emptied by the Bahutu. Usually the hill is then closed once more by the surviving termites, covered with new earth hills, and is soon populated again.

272 The use of wild bees (urujuki) for obtaining honey forms the transitional stage from the exploitation of the animal world by hunting to the keeping of domesticated animals. In this case, too, the original technique was to discover beehives in the wilderness and extract their honeycombs. Occasionally the 231 Batwa still follow this custom, whereas the Bahutu, like the other East African Negroes, have long since succeeded in making the wild bees serve human needs by suspending beehives in blossoming trees of the steppe and forest. [40] Apiculture is most widespread in the outer provinces of Ujogoma and Usige which still contain most of the forest and tree steppe. For the Barundi [263] honey is of the greatest importance since they do not have any other sweetening. They use it, above all, for making honey [273] beer (see p. 61) and add it to various dishes.

The beehives (umusingo) are shaped like short, thick tubes about one and a half meters in length and half a meter in diameter, and they are made either from a hollowed-out tree trunk or, in areas where there are only a few trees, from papyrus and sorghum stalks tied or twisted together (Plate 25b). The two openings of the tube are closed by discs made of wood or of plaited straw with a hole for the bees to fly out. There is also a little flight board in front of the hole. As soon as a new swarm

388 Originally the Barundi were not familiar with the use of palm oil
177 for making soap; [54] only the people of the Tanganyika area have learned from the Arabs and Wasuaheli how to mix oil with potash to make soap (kifefe) which is traded in fist-sized balls.

● 222 Apart from the cultivated plants mentioned above, the
262 Barundi and their women and children collect a number of wild plants or parts of these plants to be used as food or condiments. There are, for instance, the stinging nettle, whose leaves are boiled as "spinach," and sorrel, also cooked as a vegetable. The fruit of the eggplant (Solanum esculentum) -- reverted to the wild state? -- is eaten raw or roasted. They also collect edible mushrooms which are eaten either raw or cooked, red pepper
[263] (intore) whose pods are used for seasoning, and various berries eaten as delicacies by women and children, especially blackberries which are abundant everywhere.

241 The location and arrangement of the fields (umurima) in Urundi does not differ much from Ruanda. One thing that soon strikes the observer is that in Urundi, with the exception of the western mountain areas, terraced fields are much more rare than in Ruanda where they cover entire mountain slopes and constitute the characteristics appearance of the cultivated areas. In Urundi the fields extend predominantly over level ground, either on the broad ridges and plateaus or at the bottom of the valleys. They are always close to the huts and, of course, to water. No furrows are drawn on most fields; their surface is merely loosened with a hoe. In the case of freshly cleared land, the pulled grass and shrubs are piled up in the field, left to dry, and burned. Then the ashes, as fertilizer, are worked into the ground with the hose. A similar method is used at the edge of papyrus swamps. After the water level has receded, the papyrus thicket is cut down over the whole extent of the extremely fertile alluvial land whose surface has dried. The hacked-off papyrus fronds are burned as soon as they have dried out (Plate 22a). Then the roots are dug up, narrow drainage ditches are dug, and the plant ash is spread over the field as fertilizer. Finally sweet potatoes, arrowroot, and beans are planted in the little holes which have been dug. They come up quickly. If land is cleared on a hill slope, the fields are laid out in long narrow strips which follow the contour horizontally. These are made as level as

9: Maquet E-5 (1949-1951) 1961 FO42 Rundi FO42

The Twa are thought to have been the first inhabitants of Ruanda. This may be inferred from the general reconstruction of the vast human migrations that are supposed to have taken place in Africa in the remote past, and according to which Pygmies and Pygmoids would appear to be the most ancient inhabitants of that part of Africa. Whatever the validity of this hypothesis, the Twa, being hunters and collectors of fruits, seeds, and roots, did not greatly modify the natural vegetal cover of the country.

It was left to the Hutu hoe-cultivators to begin the transformation of the country. The time of their arrival, either after or contemporary with that of the Twa, is immaterial in this connexion. The important fact is that the Hutu had to begin the clearing of grasses, shrubs, and bushes and eventually the felling of forests to make their fields. The extent to which this process of deforestation had been carried out before the arrival of the Tutsi is difficult to assess. It is unlikely, however, that the Hutu were so numerous as to have to cultivate such considerable tracts of the country as to disrupt its natural equilibrium. It is very likely that the increase of population and the cattle-pressure following the Tutsi arrival has been a determining factor in this processs.

The Tutsi immigration into the country is an historical fact attested by the traditions of Ruanda and of neighbouring peoples. Their occupation of Ruanda is an episode of the great southbound pastoral migration which resulted in the formation of the different societies which Baumann terms *Circle of the Lakes*,[7] Schapera, the *Lacustrine Bantu*,[8] and Meinhard, the *Interlacustrine Province*.[9] Pastoral peoples who according to Seligman's classification were 'half Hamites' (probably of eastern Hamitic origin),[10] for an unknown reason migrated with their large herds of long-horned cattle into an area delimited in the west by the Central African rift valley from Lake Tanganyika to Lake Albert, in the north and east by Lakes Kyoga and Victoria, and in the south by a line running westwards from Muanza Bay (Lake Victoria) to the Malagarasi River. Incorporating the Bantu agriculturists previously settled in that area, they constituted a number of political units (such as Nyoro, Toro, Nkole, Ganda, Sogo, Mpororo,

[7] Baumann and Westermann, 1948, pp. 215-23.
[8] Schapera, 1929, p. 83.
[9] Meinhard, 1947a and b. See also Roscoe, 1924.
[10] Cf. Seligman, 1930, p. 97, pp. 157 ff.